Further S. O. S. from Soviet Russia (see page 67)

The Friend of Missions

A Journal of Old Time Religion and Sound Missionary Work

"'Tis the Old Time Religion —
And it's good enough for me."

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("In the year of our Lord" may soon have a double meaning)

Packing Bibles (in Riga Salvation Temple) for Russian Refugees in France.

BACK TO PENTECOST

By Rev. OSWALD J. SMITH

PART. V.

THE SUPREME TASK OF THE CHURCH

Chapter I.

WHY SHOULD THE CHURCH EVANGELIZE THE WORLD?

(Concluded)

(2) Because of the Great Need.

There are those who tell us that there is need enough at home. Yes, and there will always be need enough here. But where is the need greatest? If there is one thing more than another that makes one want to go it is the fact that he is preaching over and over again to those who have heard all their lives and have had every opportunity of Christian instruction, many of whom do not even appreciate what they get so easily, and some who Sunday after Sunday refuse to accept Jesus Christ though they have had every possible chance; while out yonder there are tens of thousands who have never heard the name of Jesus, who could not if they would, get to a place where they could hear the Gospel. Is it fair? Should they not also have a chance?

Our first task then is not to multiply churches and preachers in the homeland where the Message has already been proclaimed, but to press out into the Regions Beyond, the unevangelized fields where Christ has not yet been named.

And yet there are those who still argue and say, "I do not believe in foreign missions, they are too far away, and there is so much to be done at home." If that had been the belief of the early Church, Christianity would never have gotten beyond Palestine.

"Let us for a moment imagine what would have happened on the Galilean hillside when our Lord fed the 5,000 if the apostles had acted as some act now. The twelve would have been going backwards helping the first rank over and over gain, and leaving the back rows unsupplied. Let us suppose one of them, say Andrew, venturing to say to his brother, Simon Peter: 'Ought we all to be feeding the front rows? Should we not divide and some of us go to the back rows?' Then suppose Peter replying: 'Oh, no, don't you see these front people are so hungry; they have not half enough yet. Besides, they are nearest to us, so we are more responsible for them.' Then if Andrew resumes his appeal, suppose Peter going on to say: 'Very well, you are quite right; you go and feed all those back rows, but I can't spare anyone else. I and the other ten of us have more than we can do here.' Once more, suppose Andrew persuades Philip to go with him, then perhaps Matthew will cry out and say: 'Why, they're all going to those farther rows! Is no one to be left to these needy people in front?'" (Eugene Stock).

Paul did not remain at home. The apostles did not tarry to Christianize all Jerusalem. Business firms do not wait until every one in their town has bought their wares. They plant branches in other places at the same time. And to-day the tobacco firms are sending their agents to every province in China and giving away wholesale millions of packages of cigarettes to create a demand for their poisonous fumes in that benighted opium-cursed country. And yet I think I am safe in saying that the demand here has not entirely subsided, nor the sales altogether ceased. Oh, the shame of it! Would to God we were as aggressive as the agents of the tobacco firms!

But thank God, this need can be met by Christianity. Great and important changes are brought about wherever it is introduced. We have only to compare conditions before and after to prove this. Before the advent of Christianity we find infanticide existing in some form or another in almost every nation.

"Polygamy has prevailed over almost the whole expanse of Asia, throughout the vast empire of China, and in the greater part of India. Female children are betrothed in childhood. In almost every pagan race, ancient or modern, females are given away in marriage without their own consent. In many lands they are bought and sold. When Christianity first entered Europe adultery was a fashionable crime. A single temple to the goddess Venus had 1,000 prostitutes for its priestesses.

"Christianity has expelled cruelty, curbed passion, repressed infanticide, freed the slave, sheltered the orphan, protected the child, sanctified marriage, given men a reverence and chivalrous care for woman, so as to make the words 'mother,' 'sister,' 'wife,' 'daughter,' the tenderest words in the languages of men. It has taught the equality of woman with man and made her his helpmate and comforter. It is a religion that offers salvation regardless of sex, and teaches that in Christ there is neither male or female."

And so in view of all this in the words of J. L. Ewen, "As long as there are millions destitute of the Word of God and knowledge of Jesus Christ it will be impossible for me to devote my time and energy to those who have both."

"The missionary is always the advance agent of civilization. He opposes slavery, polygamy, cannibalism and infanticide. He teaches the boys to be honest, sober and thrifty; the girls to be pure, intelligent and industrious. He induces the natives to cover their nakedness, to build houses, to till the soil. His own home and treatment of his wife and daughters are object lessons in a community which has always treated woman as a slave."

(3) Because the knowledge we possess is the only knowledge that can permanently benefit them.

God has intrusted to us the Gospel, and the Gospel is His power unto salvation. It is God's Good News concerning His Son. Now, "He that hath the Son hath life, and he that hath not the Son of God hath not life, for neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4 : 12). Without Christ they are lost, lost eternally, and the only way God has ordained for their hearing about His Son is through us. "How shall they hear without a preacher?" He has commissioned us as His ambassadors to bear witness of Jesus Christ unto the uttermost parts of the earth. He trusts us to make Him known.

There is a legend told concerning the return of Jesus to Heaven. Meeting Gabriel, He stated that He had completed His divinely appointed task.

"And what is your plan?" inquired Gabriel. "How is the Gospel to be spread? Did you leave a strong organization on the earth with well defined plans?"

"No," answered the Saviour. "I left no organization, only a small company of disciples, mostly of very humble birth. They are to tell the world."

"But suppose they fail you," exclaimed the great archangel.

"Ah!" responded the Christ, "I trust them."

"But if they fail you," persisted Gabriel, "what plan have you then?"

"I have no other," replied the Saviour sorrowfully.

Listen to Amy Wilson Carmichael, one of India's most heroic missionaries, as she lies awake, listening to the heathenish dances of those she came to win:

"The tom-toms thump straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, and it seemed like this:

"That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom, only cloud shapes black and furiously coiled, and great shadow-shrouded fallows, and unfathomable depths. Back I drew dizzy at the depth.

"Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step — it trod air. She was over and the children with her. Oh, the cry as they went over!

Then I saw more streams of people flowing from all parts. They were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly and fell without a sound.

"Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between. And over these gaps the people fell in their blindness, quite unwarned, and the green grass seemed blood red to me and the gulf yawned like the mouth of hell.

"Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it rather a vulgar noise. And if one of their number started up and wanted to go and do something to help, then all the others would pull that one down. 'Why should you get so excited about it? You must wait for a definite call to go! You haven't finished your daisy chains yet. 'It would be really selfish', they said, 'to leave us to finish the work alone.'

"There was another group. It was made up of people whose great desire was to get some sentries; but they found that very few wanted to go, and sometimes there were no sentries for miles and miles at the edge.

"Once a girl stood alone in her place, waving the people back; but her mother and other relatives called, and reminded her that her furlough was due; she must not break the rules. Being tired and needing a change, she had to go and rest for awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

"Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively and it called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn-off bunch of grass. And the little girl who longed to be back in her gap thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gaps would be well taken care of, they knew. And they sang a hymn.

"Then through the hymns came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was — the Cry of the Blood.

"There thundered a voice, the voice of the Lord; and He said, 'What hast thou done? The voice of thy brother's blood crieth unto Me from the ground.'

"The tom-toms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the wild, weird shriek of the devil-possessed just outside the gate.

"What does it matter after all? It has gone on for years; it will go on for years. Why make such a fuss about it?

"God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!"

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his inquity; but his blood will I require at thine hand" (Ezekiel 3 : 18).

2. HOW CAN THE CHURCH EVANGELIZE THE WORLD?

(1) By Missionaries.

"Do we pray 'Thy Kingdom come;' but never say 'Here am I, send me?' "

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horror of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field." (Falconer).

"How shall they hear without a preacher?"

(2) By Money.

Every church should support at the very least two pastors, one at home and one abroad. No investment in the world promises such returns as missions. Every dollar sent to the foreign field is treasure laid up in heaven.

"Not how much of my money will I give to God, but, How much of God's money will I keep for myself?"

"How shall they preach except they be sent?"

(3) By Prayer.

"You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed."

By a careful study of missions it is possible to spend a short time every day in each of the great foreign fields.

"Pray ye the Lord of the harvest that He will thrust forth laborers into His harvest."

Upon the Church of Jesus Christ rests the responsibility of praying out missionaries and praying in money.

FURTHER S. O. S. FROM SOVIET RUSSIA

[Reprinted from the Russian periodical "Vernost" ("Faithfulness")]

[The following cries of anguish constitute a challenge to every Christian for further intensified prayer that God may speedily intervene on behalf of His suffering children in Soviet Russia.]

CONGREGATION OF 1,500 WITHOUT A LEADER.

A brother in Russia, in a letter dated 16th April, writes: "I was able to be present at a great meeting in Petrograd, where I received information that all Evangelical, Baptist and Lutheran pastors and preachers had been arrested and sent to Kem. A few only had managed to escape and hide themselves. As far as I was able to find out, beside the meeting place where I was, only one other evangelical meeting place in Petrograd is open, and in this place 1,500 people gather, but without a leader.

I was told that in Moscow all the brethren have been arrested; four of the Mennonite preachers have been shot, and many of the church leaders have been sent to the Solovetsky Island."

STREAMS OF TEARS A COMMON SIGHT.

A letter, from Moscow, dated February relates: "We have been robbed and left naked, and most frightful are the trials and torments. Hundreds of our brethren are shut up in prisons. Some of them have been put in special cells, so highly heated that the victims' feet swelled like dough. Those who agreed to become 'godless' were released, but the fate of the others is unknown.

Seeking salvation, the peasants and workmen are fleeing to Moscow and other cities. Men are arrested, but their wives and children are put into goods trains and sent away. The clothing and everything else was frozen to the sides of the wagons. When, in one place, we stopped for a day, sixty dead women and eighty dead children were thrown out. We are praying. The world has forgotten us. 'Let thy kingdom come.' Pray for us and urge others to do the same."

A letter dated March 2nd, from the **Tersky** district says: "Save, oh save us! Have pity on us! Women, young women and children are being arrested in hundreds and sent into exile. Men are sent to other places. Eighteen of our men have been arrested these last days. No words can express what is being done. Is there a God who pitieth us? Remember us in our grief!"

From **Chersonsky,** 2nd March: — "We are all perishing. We are called 'Kulaks', well-to-do people, although all our life we have been poor. Last week 63 families were arrested, and some days later 40 more; and no one knows for what! Men, young and old, are taken away from their women-folk and sent to different places. Sometimes the fathers and sons are arrested, and the women called to the authorities and frightened. Everything is taken from the houses; not even a towel is left. People are taken weeping and praying. Many are sent to Siberia in goods trains, without bread and without clothing. Oh, God, God, will there come a day of salvation?"

From the province of **Tavrien**: — "We are lost. Oh, God, why so frightful is our godless land. We are in despair. There is no hope nor patience. It is so merciless. It is so terrible, without bread, without money, without clothing, we are thrown on the street. Thousands are perishing in prisons. It is not possible for you abroad to understand. All the time I have but one thought — to escape beyond the border. But how and where? Death is our fate. Who will have mercy on us? Pray!"

From **Charkov,** February: — "Our present experiences cannot be compared with the previous terror. Pregnant women with little children are thrown out from home without clothing, food or money, and no one dares to shelter them. Men have been condemned to imprisonment for two to six years, without the least guilt or cause. The Komsomol pull out golden teeth with pincers so that the blood flows. In the office of the G. P. U. (secret police) the people are tormented. One man from our village had his fingers and toes crushed. Shall I succeed in sending this letter? God knows. Is there no pity in the world, and compassion to save us? Pray for us and help us. We are all shouting 'defend us.'"

February 12th: — "We are under suspicion. Our letters are censored by the G. P. U. We are under detention, and have been ordered not to leave our court. We are taxed beyond reason, and from those who have nothing with which to buy bread, much less clothing, is demanded 1,000 roubles ($500.00 or £100), to be paid within 24 hours, failling which we are banished. From me, a poor woman, was demanded a high sum. A brother gave a little for me, his last money, but they were not satisfied. What is one to do? Only God knows. They told the brother that I would be sent to the North. But I have heart trouble. How difficult it will be, to leave my children and to go to sure destruction. Oh, my children, my poor children! If it were possible I would escape, but guards are everywhere, and without a certificate you cannot move. It is already two months since the exiling commenced. Whole echelons with mothers and children are sent away, and it is a soul-rending picture to see these unhappy ones. Whoever speaks about America or abroad has sure imprisonment before him. A pastor of 75 years was also exiled. Many preachers have, after a short time, died in prison. Within three days 800 of our men will be put in the train and escorted to the North. I see that the horrors will not end. Have you any hope of our salvation? Dear ones, can you not save me and my children? We are praying to the Lord, 'Lead us not into tempation, but save us from the evil one.' If the Lord does not do wonders we shall perish."

From the **Far East,** just recently: — "The believers in the **Primorsky** district are fleeing in rags to China. There is great need of clothing, linen, bread and shelter.

During the early days of February the whole council of Evangelical Christians were arrested. Some were sent to the Solovetsky Island. In the Far East the believers are proclaimed as contra-revolutionaries. In Vladivostok, religious meetings of believers have been forbidden.

This year, during Easter, the anti-religious demonstrations in Russia were a little more feeble than on previous occasions, but even this time they blasphemously burned the figure of the Lord Jesus Christ."

SIGNS OF THE TIMES

By Avary H. Forbes, M.A., Barrister - at - Law.

2. THE MARK OF THE BEAST.

On the defeat of Charles I of England, and the abolition of Kingship, a number of sects sprang into existence advocating various forms of government. Amongst these were the "Fifth Monarchy Men," who taught that the saints were now to inherit the earth, and that "King Jesus" would speedily appear to take the power and reign.

Why and how — "Fifth Monarchy," Well, they built their views on **Daniel ii, 34-45,** where, after foreshowing the four world-empires of Babylon, Persia, Rome and Greece, we read that another kingdom shall be set up "without hands," which should "fill the whole earth," and "should never be destroyed." Most people interpret this of Christianity, — the Spiritual Kingdom, which has been undermining all the heathen powers and spreading in every country.

But there is, in **Rev. xiii,** a prediction that in the last days there should appear something like a fifth temporal kingdom which should, for a time at least, dominate the earth. This was a sore puzzle to me. How could any one physical power, in these days, subdue and rule the world, even for ever so short a time? All efforts to that effect had been a fiasco. Charlemagne tried it, but failed completely. Napoleon, a much greater genius, tried it, and failed even more signally. Germany, with her motto — **Deutschland über Alles** — entered the Great War with something of a similar ambition; and we all know how she fared.

Supposing that Germany **had** succeeded in conquering Britain, France, Belgium, Russia and Italy, she could only have held those countries with many millions of troops to provide against any revolt. Millions more would have been required to subdue and garrison Spain, Portugal, Holland, Switzerland, Denmark, Scandinavia, Greece, Turkey and the Balkan States. But Europe is only a small part of the world; as many millions more would be needed to overcome and hold America — North, Central and South. Then there are the great states of Asia — Persia, India, China, Siberia, and above all, Japan; to say nothing of the semi-civilized regions of Arabia, Burma, Siam, Tibet, etc. Besides Australia and New Zealand and the great archipelagos of the Pacific, there is the enormous continent of Africa to be provided for! How could any nation, however powerful, pretend to control the uncounted millions of savages and pagans living out of humanity's reach in the jungles and forests of Africa, or the howling deserts of Turkestan and Tartary?

Yet **Rev. xiii** tells us that the "Beast" will establish a world-wide dominion, forcing everyone to worship the "Image," and to receive the mark of the beast in their foreheads. This coercion is to be complete, and will descend to quite small matters, for "no man might buy or sell, save he that had the mark or the name of the beast or the number of his name."

Fifty years ago no one imagined how such a thing could, — without some great miracle — become possible. Since then the development of science has shown that the thing could actually be done. For many years trade has been settling into great combines, forming gigantic monopolies. Future wars will be fought in the air. If, therefore, some great genius — some super-Napoleon — should succeed in making his country supreme in the air, he could coerce all the countries of the world. It would not be necessary to send an army to enforce obedience. Airships dropping bombs capable of poisoning whole districts would be sufficient to terrorize the Bedouin of Arabia, the Hottentots of Africa and the Esquimanx of Arctic Canada, equally with the citizens of the great cities of the world.

Perhaps some such antichrist or man of sin may be growing up in some country now.

HOW LONG?

Dim, eager eyes look out across the sea,
Sin-shackled hands stretch out to me,
While I live on midst luxury — —
How long?

They know not yet a holy Saviour ris'n,
A Father's love, an emptied Heav'n,
While I hold back what God has giv'n,
How long?

They hunger for the bread, but wait in vain,
Unfed, they turn to husks again,
While I indifferent remain — —
How long?

Nay, Lord, in me Thy purpose sweet fulfil,
Subdue this stubborn self, until
I gladly choose to do Thy will
Life-long.

T.D.S.B.
"A Witness and a Minister".

OUR MISSIONARIES

Apart from the Missionaries in France and Latgalia, who are being supported by The World-Wide Christian Couriers, we have at present on the Mission Field over 100 Missionaries and Missionary Workers who are supported by us, including several who are in training.

Beside these workers we have our Orphanage in Poland, and an extensive work along various lines of Christian activity. Please pray for all these workers and for this work. We hope to publish soon, pictures of our workers and of our Gospel Halls, Mission Chapels and Prayer Houses.

NEWS ABOUT RUSSIA

By Mr. S. Stein,

(Translated from Russian by Rev. E. Fleishman.)

BEFORE EASTER.

On the 18th April, the first **Anti-Easter Demonstration** took place. Groups of demonstrators visited factories and workshops, inviting workers to join the Union of the Godless.

A regulation was proclaimed ordering all theatres to proceed with their plays and programmes during Easter Sunday, until two o'clock in the morning. The reason for such an order is obvious: — **to prevent the artists and audience attending church.**" "Poslednija Novosty," ("Latest News"), 20th April.

"The Soviet Government emphatically prohibited the making and sale of Easter Cakes, etc." Ibid. 9th April.

During Good Friday, at 4. O. p.m. a tramcar truck decorated with anti-religious placards passed through the streets of Moscow. It stopped in the squares and an anti-religious programme commenced. The young godless of the tramway department school and 36th School sang anti-religious songs.

"A crowd gathered, and the secretary of the circle of the godless of the tramway department gave a short, but pointed, speech about Easter and the Pope, which was followed by dancing and singing.

"During the evening the godless tramcars gave ten concerts."

"Vozrojdeniya," ("Regeneration"), 26th April.

The Russian Faith Mission stands for the Bible in its entirety, believing in the full inspiration of both the Old and New Testaments, and is willing, if need be, to separate from any who deny its full inspiration, reliability and authority.

We proclaim the Gospel of the Grace of God and believe in the new birth; in total separation from the worldly spirit of the age; in the Trinity of the Godhead; in the Virgin Birth and Deity of Jesus Christ, His atoning Sacrifice through the Blood of the Cross; His bodily Resurrection and Personal Return; in the Eternal Life of the saved and the eternal punishment of the lost.

CELEBRATION OF EASTER & FAILURE OF ANTI-EASTER CAMPAIGN.

"It is reported from Moscow, that, in spite of the tremendous anti-religious campaign during the week before Easter, **all churches in Russia were overcrowded as never before.** In order to distract the attention of the people during Good Friday, everywhere radio concerts were arranged. Nevertheless, during Good Friday as well as on the other Easter days, the people literally besieged the churches. Never before had the churches been as overcrowded as they were during the last Easter. Disregarding the fact that the church bells could not announce the commencement of the service, immense crowds of people flocked to the churches in good time. In Moscow, the churches could not hold the praying folk and so the priests conducted the services outside the churches. The use of electricity in the churches was prohibited, yet they were brightly lighted by the candles which the people brought with them." "Novosty Vremya," ("The New Time"), 25th April.

"Quite unexpectedly a leading article appeared in the central organ of the committee of the Union of the Militant Godless, annuling, without being 'stereotypic or sensational' all anti-easter demonstrations.

"The organ of the Godless asks: — 'Do we need anti-Easter demonstrations? Only recently has the echo of mass demonstration against the Pope of Rome ceased. After a few days an even greater mass demonstration will take place, on May 1st, which will also be characterized by anti-religious mottoes. Is it necessary to have a third demonstration in the middle of two events separated from each other by only a month?' " "Regeneration," 17th April.

PERSECUTION OF BELIEVERS.

"It is reported from Bucharest in Roumania, that according to the reports of emigrants coming from Bessarabia, quite recently the Bolsheviks shot, by machine guns, a group of people occupied in prayer at Tiraspol." Ibid. 11th April.

"A Jewess, Mrs. Ch., of Manchester, who has just returned from a trip through U.S.S.R., tells of the horror of the persecution of believers and priests. She was an eye-witness at the recent public burning of 500 copies of Tora (The Pentateuch)." "Sevodnia," ("Today"), 4th May.

ACTIVITY OF THE GODLESS.

"In the Jubilee Number of 'The Godless One,' many greetings from the Soviet Government Officials were published.

"It is well to notice the communication of the commissioner of education, Bubnoff, to Jaroslavsky, saying that he has given orders to all workers in the Soviet schools 'to keep step with the Union of the Godless and to render them the utmost help.'

"As is wellknown, only two weeks ago the Soviet Government declared that the Union of the Godless is a 'private organization,' for the activity of which the Soviet Government takes no responsibility." "Regeneration," 28th April.

"On rest days, in the evening, members of the anti-God clubs leave the city for the country. They collect the children and the young people from the schools and churches, and laugh at God, the church, and the priesthood.

"This sight horrifies the old folk, but the young look on it all as an entertainment.

"To speak in defence of the church or religion is totally prohibited, and whoever does not submit to this restriction is immediately shot." "The New Time," 30th April.

RESISTANCE AGAINST RELIGIOUS PERSECUTION.

'The Godless One' published leaflets which the agents of the G.P.U. had confiscated, and which had been circulated by religious bodies in the factories of the cities and towns.

" 'In Moscow, says the paper, 'the Adventists distributed in great numbers a resolution putting forward, as a condition on which they would allow their children to attend the Soviet schools, that the Soviet should grant permission for the children to have religious instruction in their own churches.'

"In the village U. in the district of Amarisk, the Adventists circulated the following declaration:

'We have studied the Bible and have come to the conviction that we should refrain from breaking God's commandments. Therefore, our consciences compel us to refuse to enter the communistic communities.'

(Continued on page 26)

Trials and Triumphs on the Mission Field

[NOTE: We consider that the tidings from our beloved Missionaries form the most interesting pages of our Magazine and we feel sure that the following messages (translated from the Russian by Rev. Robert Fetler) will be read very gratefully and prayerfully. Let us continually remember at the Throne of Grace these devoted workers, while we thank God with all our heart for the blessing He has so graciously given.]

RUSSIA

Very gratefully and prayerfully do we call the attention of our Readers to the latest reports from Soviet Russia, and desire to render special thanks to God for His marvellous grace as revealed in these reports. We would also request the earnest intercession of our Readers on behalf of those who at this time are called upon to suffer for the sake of our Lord Jesus Christ.

WONDERS OF GRACE.

"The Lord is kindling His love in many hearts, and the Church of God is increasing. Our premises will not hold all the listeners and we therefore often have meetings in the open air, where all listen standing, and the Spirit of God touches the hearts. Since Christmas forty souls have been converted, and they are now preparing for baptism. In every other group or little church there is a similar number of converts who are preparing for baptism.

Children's meeting in Staicele, Latvia. (Missionary Korp, Y.P.A. Missionary, in centre of front row).

In this time of tribulation through which the Church of God is passing, the Lord is saving His own and daily adding them to His Body. But we have almost no workers. There are villages where the people have become converted without a preacher by the reading of the Word of God. In some places groups of about 17 souls come together, and Peter's message to Cornelius is applicable to them. They are seeking for preachers who are not to be found because they are all bound.

Pray for me that the Lord may grant that I continue to labour for Him, and that He may guard me, for I am like Elijah whose life was sought, and I am also being fed by the ravens. The Lord Himself, I think, will explain things more clearly to you. We are now experiencing a time such as Jacob and his twelve sons passed through when Joseph had to give them their food, but we trust the Lord that He will not permit His own to perish."

A letter received from the wife of a missionary says:—

"By the grace of God we are alive and in health. The children are growing, but husband is working in the factory with Paul and Mark. They have plenty of work changing old into new, as in 2 Cor. 5 : 17, and they are feeding with Gaius, whom you know. Special thanks for the valuable gift."

The wife of another missionary writes: —

"I greet you in the name of our Lord Who never forgets us if we only remain faithful to Him. I have received letter and money for which I thank you, and I am especially grateful to the friend who sent me a gift at Easter. My life you know. My little children and I are suffering, but we praise the Lord for all."

From another missionary in Soviet Russia we have the following:

"Praise the Lord that my health is improving and I shall probably soon be well again. Thank you for your greeting. My life is not to be envied. Everything is expensive, but the worst thing is that there are no products. However, we praise the Lord for all."

POLAND

GREAT BLESSING IN MANY DISTRICTS

"An unusually large gathering desirous of hearing the Word of God took place in **Prushany** on the night before Easter. The commencement was announced for twelve o'clock, but at nine the people had commenced to gather in crowds, so that when I arrived at half-past-ten the street in which the meeting was to be held was so crowded, that it was with difficulty I managed to reach the entrance, and only after great efforts was able to get to the pulpit.

We commenced the meeting at eleven o'clock instead of twelve, and until the morning hundreds of people, almost breathlessly, listened to the Word of God. The silence and order were a real example, and a special blessing rested upon all of us. Hundreds stood outside the windows and the doors. The night was calm and warm, and until the sunrise all listened to the message of the Resurrection of Christ. The packed hall was prettily decorated with green, and over the pulpit on red velvet was the inscription in garlands, 'Christ is Risen,' but the best decoration of all that night were the people who, with tears in their eyes, listened throughout the night to the Word of God.

On the night of the 9th of April we were returning from **Gorsk**, where we had distributed money and clothing, which our brethren had collected, among those who had suffered from fire. The driver did not know the way well, and so he, Brother Puhovsky and I were lost and soon found ourselves in a great, sinking swamp where there was still ice under the water. The ice gave way under the horses' feet, and we had to strip to the waist in the frozen water in order to save the horses. After this bath I became sick, but the Lord has restored me.

In Gorsk we distributed the clothing among those who had suffered from fire. In the shed where we were distributing the clothing there came a little boy of five years-of-age,

barefooted and absolutely in rags. He approached us boldly, quite confident that we would listen to his petition, and asked us to clothe him. He is an orphan, and no one except the Lord takes care of him, so his petition was granted, and we clothed him from head to foot. Pulling on his head a red, German cap, which came well over his ears, happy and thankful, with a parcel of clothes under his arm, he ran off.

On the 7th we had a big Evangelistic Meeting in Stara Volya where there are 350 courtyards. The big hut nearly broke from the pressure of the people inside. Conversation took place. The local priest had boasted that he would come and 'beat into pieces' the sectarians. He did not come, but sent his psalmist who was 'armed' with a book, 'Instructions on how to fight the Sectarians.' He was supported by an atheist, admirable company indeed for a psalmist. This fighter was, so to speak, put to the wall by the folks of his own faith. Discussing the question of baptism, the psalmist tried to prove that the blessing of the Holy Spirit is given to an infant by the faith of the godfather or godmother. To this the Greek Church people themselves replied that it was not true. One said, 'I have been godfather to several children, and not only have not trained them in the Word of God, but do not even know where they are now.' Another replied that even had he had the desire to train them in Christianity, he could not have done so, for he did not know himself the teaching of Christ. A third asked the psalmist how he dared to speak about the education of somebody else's children when his own were the chief disorder-makers in the village. The psalmist was confused, closed his 'Instructions', and went away under the ridicule of the people of his own faith. After this we were asked in the name of those present to visit them more often.

I was reading the Bible in the train when a young man on crutches entered and sat beside me. He had only one long. For some time he looked at the cover of the Book, then laughing and excusing himself asked, 'Do you believe in God and this Book'. I reproved him, saying, 'I believe in the Lord, my Saviour, and in this Book, in which the history of your salvation and mine is described.' 'But I do not believe in it,' he replied. 'I think He does not exist, because if He did, He would not have permitted that my leg should be lost.' Further he proceeded to tell how he had once been on a train which had not stopped at the station at which he wished to alight, whereupon he had jumped and fallen under the wheels which had cut off his leg, and since then it had been difficult for him to live and to educate his three children. 'If God existed He would not have taken their father's leg,' he said with malice, 'for before that I had gone regularly to church, put candles there and fasted.' 'But did you pray to Him?' I asked, and then explained that by prayer I did not mean a formal, dry uttering of prayers, but real prayer from the heart and soul. 'Before you jumped from the train, did you ask His counsel and help?' 'No, I cannot remember what happened because I was very drunk.' The listeners to our conversation started to laugh. 'Now, you see,' I added, 'it appears that the leg was not taken by God, but by that evil spirit whom you were serving by drinking, and the Lord kept you from losing your life.' I opened the Book of Job, and read and explained it to the passengers. A real meeting took place in the carriage, and at the close I made aquaintance with many interested in the Word of God and left with them addresses of meeting places. From letters I have received I understand that some of them are attending the meetings.

Praise the Lord for all this."

A. Shabko-Potapovitch

THANKSGIVING

We thank our Heavenly Father

For the heroic spirit with which our missionaries and the wives of our imprisoned workers are bearing persecution, privation and misery;

For the growth of true religion in Soviet Russia;

For the entrance of the Gospel into Bulgarian prisons;

For the manifestation of His healing and saving power on the mission field.

INTERCESSION

We would ask our Lord

To raise some to tell the Story of the Cross to those in Soviet Russia who, without teachers, gather round the Word of God;

To bless the Bibles which are being sent free of charge to the Russian Refugees, that they may prove torches of Light in the dark night of unbelief and sin;

To help the Russian students now in England, that they may become enthused for great spiritual work among their own countrymen;

To supply the many spiritual and temporal needs of all workers in the Society.

VICTORY THROUGH THE LORD.

In the village **Soboly** we had a blessed meeting. The visitors comprised both young and middle aged, and they all bent their knees. Many are approaching the truth. The same was experienced in Olechnovichy. In the house where the meetings are held there lived a Catholic man. Before the meeting I conversed with him. He was much against us, and stood for the beliefs of his church and the priests. Then the time for the meeting arrived and we commenced. Through the windows could be heard enemy voices. At first it seemed that our meeting would be a failure, but then the Lord sent His blessing, and from that moment we had complete silence. Many were in tears, and the Catholic man sat looking in the Hymn-book, conquered, following the words of the hymn. After the meeting he started to become interested in the Word of God." J. Halaburda

MANY REQUESTS FOR THE WORD.

"I was able to complete two journeys, one with Brother Kaplun and the other with Brother Karavayeff. In the village P. we had a blessed meeting and some souls came forward to the table, weeping, and promised to serve the Lord. The invitations to visit are so many that it is impossible to fulfil them all.

In the village **Chetvertnya**, two of our brethren were fined 66 zloty (£1.10. 1) each because they had invited preachers from another place to pray for their newborn children. Both these brethren live in poor circumstances."

N. Bulchuk

"GREAT FIELD FOR SPIRITUAL WORK."

From a former Riga B. S. Student.

"By the grace of the Lord, three years ago I was able to go to the Riga Bible School, where I received much that will be a blessing for my whole future life. Afterwards I was privileged to enter the Emmanuel Bible School at Birkenhead in England, and am happy and thankful to the Lord for this. At the same time the work in Poland was a great burden on my soul, and often I spent the whole night in prayer. Some time later on account of my health I had to return to Poland, but during the short time in England I learned lessons that will serve me my whole life.

Having arrived in Poland my health very soon improved, and before me opened a great field for spiritual work. I have been able to visit many churches, villages and whole districts, preaching everywhere about Jesus. My heart rejoices when I see how the Russians in Poland are listening with great thirst to the Word of God. They pray with fire and depth, and with tears in their eyes. There is also a great need for educating the Believers in Christian life and practice, and to meet this need I am arranging some special consecration meetings. The burden of saving souls, and the awakening of Russians, increases with every day. I appeal especially to those who have more time to spend at the feet of Jesus to speak to Him about this need."

P. Sinkovets

BULGARIA

75 YEARS WITHOUT THE BIBLE.

"I praise the Lord that He help us and strengthens us by His power, and that my family is better in health.

The spiritual work is progressing little by little. Our sisters prepared some presents, for those in the prisons at Easter time, and I went to the procurator to get permission. I had to go again on three different days before I was granted permission. When I said that I wanted to distribute Gospels in the prison, the procurator told me there was no need for that as the priest had already been there, administered the sacrament and done all that was needed. But I replied that no sacrament or confession could change the prisoners, whereas the Gospel is able to spiritually regenerate even the worst. I said I also desired to give them Bibles. He asked, 'What is a Bible?' I replied, 'The Books of the Old and New Testaments together. After dinner I took him ten Bibles and eighteen New Testaments, and he signed the permit.

So on Easter Sunday we went to the Russians in the prison and gave to each a kilo of Easter cake, three eggs and a Bible. Many were gladdened, and several letters of thanks were afterwards received from the prisoners. So for the first time in Bulgaria we joyfully spent Easter so. For two days we believers came together, prayed, read the Gospel and sang.

When I distributed the invitations to the meetings, in which there were many verses from Scripture, the simple folk accepted them with gladness and thanks, but many ridiculed us and found fault. One old man of 75 years, who was at one time head of the **Kievsky** district in Russia, asked 'What is a Bible? I have never seen one in my life.' And so one may say about the majority of the Russian intelligentsia dispersed in the various countries. What a pity! Novels and other books and papers are read everywhere, even in trains and tramcars, but never, during seventy years of life to have had the Bible in one's hands. What darkness and what need!"

M. Prokopoff

LATVIA

"HE MAKES THE BLIND TO SEE."

"On my missionary tour through the north of Latvia, where the Rev. Oswald J. Smith's missionaries are working, I came to a place called Staicele. Here I was told about a little girl of eight years of age, whose name is Irene Burchardt.

Irene Burchardt

Her father was an Austrian and her mother Lettish. For a long time Irene had been completely blind, and doctors had failed to restore her sight. Then, in April of last year, when the Rev. Oswald J. Smith was in Riga, she was brought to the doctors in this city, and they declared that her sight could not be restored. Her aunt, altogether disappointed and discouraged, returned from the doctors with the little girl. On the way back they met a member of one of our churches who advised the aunt to go and ask the Rev. Oswald J. Smith to pray for the child in the meetings. This was done when the prayer requests were read. Prayer was offered that her sight might be restored. The little girl had been left at home that evening and when the aunt reached home from Golgotha Church, Irene was in bed. According to promise the child was to be taken to another eye specialist the next morning. Irene was led to the tramcar, and whilst they they were waiting at the car-stop she exclaimed, 'Auntie, let us look at the shop windows.' The aunt replied, 'But you cannot see.' 'Oh, yes,'said little Irene, 'I can see.'

They went to the specialist as they had promised, and he marvelled at the happening and could not explain it. But from that day Irene has had good sight and can see beautifully.

When I heard this story I wished to see the child myself, so I asked if she might be brought to the mission hall in which I was preaching. This was done, and I asked Irene about the happening, and she herself testified to it. Now she has promised to attend our Sunday School.

When I explained to the aunt that it was the Lord who had done this wonderful thing, and that it is still more marvellous when He gives spiritual sight, she, with about 30 others, gave her heart to the Lord.

I also had the opportunity of taking a photograph of Irene. Will our readers please pray for her, as well as for the many others who have decided for the Lord, that they may grow in grace. It is indeed wonderful to see the Lord

at His work, giving sight to the spiritually as well as the physically blind." A. Korp

EASTERTIDE BLESSINGS.

"The month of April has been a month of great blessing. We still continue to pray one evening each week for the needs of **Golgotha Church,** and lately have added one more evening for that purpose because the time for the repairs has come and the means are still lacking.

From the time we started to pray the Lord increased His blessings. The meetings are well visited and often souls come forward and ask for prayer. Some members of the church have promised to pay extra every month in order to secure a piano which is really indispensable for the singing and choir.

But the greatest joy was at Easter, when dear Brother Remmel and twenty singers arrived from Esthonia. They stayed for six days. The welcome meeting on Good Friday was very touching. The Golgotha Choir greeted them with the Esthonian National Anthem, after which the Latvian Anthem was sung, the brass band for the first time accompanying. Then followed prayer and a hearty welcome.

On Good Friday evening, after an earnest message, the Church with the dear guests participated in the Lord's Supper. It was a blessed and solemn gathering.

On Easter Sunday the first meeting was held at six o'clock in the morning, followed by a common breakfast where greetings were exchanged and hearts gladdened. After breakfast all the singers went up into the tower, where in times past a big bell had hung, as this church was previously a military church. From the tower several hymns were sung in the early morning, both in Lettish and Esthonian. Windows were thrown open and people wondered what was going on and from whence came the beautiful sounds. The next meetings were at 10 a.m. and 4 p.m. The Spirit of the Lord was present and six souls surrendered to the Lord.

One lady especially was moved and was almost the first to come forward. Her husband tried to keep her back, but she was determined and the result was that he also came and knelt by the side of his wife. Another lady was sitting between her husband and her uncle, both unconverted, but she came and knelt beside the others. The Spirit of the Lord moved greatly. Some of these dear souls had been coming to the meetings for several years, and had not yielded, but now they could not withstand.

Before this meeting two souls were baptized, and in the evening the guest choir, with their stringed instruments, rendered good service. The collection was for the additional brass instruments which we had provided, for most of the Brass Band instruments had been given by two dear ladies in England, in answer to our prayers.

The parting meeting, on the following Wednesday, was very solemn. Again 30 souls came forward. From the cards handed in one could see that they had come from various parts; some from Mitau and other towns.

The time appointed by the authorities for repairing the fence and sidewalks has arrived. This will cost from $600 to $700 (approx. £120 to £140). This must be done and so we have started it in faith. The building also urgently requires painting and we are patiently waiting upon the Lord for the remaining funds. We needed in all $3,500 (approx. £700) of which $600 (ap. £120) has been received. The need is earnest and urgent and our own resources insufficient. We are able by the grace of the Lord to collect the current expenses, but the repairs burden us very much. But for the Lord all things are possible." R. Fetler

SOUTH AMERICA

"Although we live at great distances from each other, we gather together. I have rented some land on which I have built my 'house' from earth. I have cut out pieces of earth for the walls, covered them with a roof made of pieces of old iron, and so we live. This house is not like what you have in Europe, and as I had, but it is a shelter from heat and wind. The land is of various kinds and the first year the crop did not cover even half the cost. The second year was better, but I had an accident with the plough, which was broken, and I was dragged by the horses. The marks will probably remain with me for life. We thank you that you have not forgotten us."

P. Koren

NEWS ABOUT RUSSIA

(Continued from page 22)

"In the district of Tep a call was circulated in which the population of the towns and villages were urged to get ready for the end of the world, and not to defile their souls by joining the community, because in any case all would soon perish . . ."

"In the district of Rubsovsk, leaflets, with the following call, were circulated:

'Brethren, do not enter the communities! He that is faithful to the end shall be saved. Lean on the Lord, and the reward will soon be yours.'

"In the Siberian district, in the county of Krasnoyarsk, the Baptists strongly agitate for the inauguration of religious communities, and circulate leaflets against the participation in ungodly affairs.

" 'Even in Petrograd,' the paper reports, 'the preachers visit the homes of workers, and strongly urge them to join the religious communities.'

"According to a Soviet announcement in Petrograd, sometimes the workers even pass through the streets with New Testaments in their hands.

" 'The enemy is not asleep,' says the official organ of the Godless." "Regeneration," 7th April.

BLASPHEMOUS PROJECT OF COMMUNISTIC RELIGION.

"The suggestion has been made, in Moscow, to attach to international communism, a religious character, with the object of drawing millions of workers who are religiously inclined.

"It is proposed to proclaim communism as the international religion. The motto, 'Liberty, equality and fraternity,' is to represent the Trinity. The Communistic International is to be called 'the Red Vatican,' and it is proposed to institute communistic churches in different countries. 'The Red Vatican' is to train 'priests.'

"Great hopes are centred in the women, who are receptive to religious formalism.

"This project has already been considered by the Communistic International. They judged the plan in its present shape and form to be rather fantastic, but, generally speaking, thought the idea of imparting a religious character to the communistic movement worthy of thoughtful consideration." "Latest News," 25th April.

THE RIGA SALVATION TEMPLE

THE RUSSIAN MISSION

MARVELLOUS GRACE IN RIGA PRISON

By Mrs. L. Tarasenko

(Translated from Russian by Rev. E. Fleishman.)

BY THE TRANSLATOR.

About three years ago, on a missionary tour through Latgalia, I met in Rezekne a Russian sister who told me about her brother who was imprisoned in Riga for having been concerned with another man in the murder of a lady teacher in Latgalia. The murderer had been hanged, but the one I was told of was sentenced to ten years imprisonment.

The sister showed me two letters from her young brother, in which he spoke of his faith in the Lord Jesus as his Saviour. She asked me to visit him in the prison in Riga, which I certainly promised to do.

An opportunity for visiting the convict was soon found. One of our co-workers knew the chief officer of the prison very well, and thus a meeting with the convict was arranged, and, quite undisturbed, I had a talk with the young man. He told me how he came to find the Gospel Truth.

Whilst he was in prison, one day an "Adventist" gave him a New Testament to read. Reading the Word he was convicted of sin and began to pray. His great difficulty was to believe that even he could be saved, but the Word and prayer enabled him to receive the gift of forgiveness through the Blood shed on Calvary.

He at once had some trouble with his fellow-prisoners and the Adventist, who tried to persuade him about the keeping of the Jewish Sabbath, but through the Word, which he searched eagerly, he saw the truth about Grace, and his doubts were dispersed. During our conversation I could feel the deep and earnest conviction which the young fellow had, and when I asked him whether he knew he was saved, his face shone with joy, and with deep emotion he said "Yes, I know!"

Since this visit different prisoners began to write to us asking for literature and Bibles, which, together with our Russian Magazine, "Gostj," (The Guest), were gladly sent to them. This has resulted in several convicts finding Christ as their Saviour.

There is a lively correspondence going on between the prisoners and ourselves, and their letters are marvellous records of what the grace of God is able to do in the hearts of even murderers. The deaconess of the Russian Mission, Sister L. Tarasenko, is mainly keeping up the connection with the prison work, by supplying the prisoners with literature and occasionally visiting them. I would like our Readers to read the personal testimony of our sister, and am giving below the English translation of her report — —

"O the depth of the riches both of the wisdom and love of God!—how unsearchable are His judgments, and His ways past finding out."
Rom. 11 : 33.

THE REPORT OF SISTER L. TARASENKO — —

"For as ye in times past have not believed God, yet have now obtained mercy,"
Rom. 11 : 33.

It is my desire to tell of the wonderful and gracious work the Lord is accomplishing, without using a living witness, in the work of saving sinners. Independently of human means He speaks to the heart through His Word by the Holy Spirit, revealing to the perishing ones His wondrous grace. This happened in the case of some convicts in the Riga Central Prison. From the letters of these converted prisoners one can see the work of grace even in the hearts of criminals, for the three of whom I am going to tell are all imprisoned for the crime of murder. Under the power of the Word of God, hardened hearts are transformed, and men who formerly were filled with evil thoughts, planning criminal affairs, now become interested in spiritual matters, and find joy in a desire to begin a new life.

THE MURDERER SAVELIEF.

With one of the criminals, the murderer Savelief, the son of a priest in Latgalia, I had a personal talk, during which he related the whole story of his life, and how the Lord in gracious ways led him to Himself. The story of his conversion is indeed a wonderful one.

When I first met Savelief I was received as a messenger from God, and his first words were expressions of thankfulness to God, for the mercy long-awaited, in the sending of a messenger in answer to his long and prevailing prayers offered during many months. During our short interview he poured out his soul, telling the sad story of his past sinful and dark life spent in drunkenness, hatred, and all sorts of evils which led him ultimately to the awful sin of committing murder.

Finding himself in the prison he began to suffer greatly, but did not at once arrive at the conviction of his sinfulness. The Lord saw his heart, and through our Russian Magazine, "Gostj", which reached him unexpectedly, showed him a way out of his dreadful state, and for the first time in his life he saw the Way of Salvation.

PEACE THROUGH THE BIBLE.

Finding himself a great sinner, he wrote to the Salvation Temple asking for a copy of the Holy Scriptures, and from that time the Lord began a deep and thorough work of grace in his soul. As in a mirror, he saw himself utterly lost, and with a broken heart he sought the Saviour with deep repentance, and Christ graciously poured into his tormented soul, sweet peace and joy.

SAVED CRIMINAL'S PERSONAL WITNESS.

I will now give extracts from his own letters, which bear witness to what went on in his soul.

Letter I: "And as the Lord has said in His Word, 'Him that cometh to me I will in no wise cast out,' so I trust Jesus Christ as my Saviour, that He has put me on the way of true life which leads to the gates of heaven, where my soul shall find no barrier, but shall pass into life eternal . . .' "

"You see my open heart which waits for the Coming of the Lord Jesus Christ, Who gives sight to the blind, health to the lame, and hearing to the deaf, and, as already known to you, I need only the light which the grace of God gives . . ."

(To be continued)

YOUNG RUSSIA

BY AN EYEWITNESS

(Reprinted from "The Dawn.")

[In Russia, though in Russia only more vividly than in other lands, we see an immense gulf yawning between the generation that is passing and the generation that is coming. It is possible that the Great War merely punctuated the passage of the world from the century of highest Gospel efficiency into the very penumbra of Anti-Christ. Russian youth is a generation morally 'dwellers upon the earth' to a degree foretold in the Apocalypse, but hitherto unknown, earth-dwellers because earth-absorbed. This article is taken from **The Round Table.** — Ed.]

"It is the year one hundred and seven," exclaims a character in one of Alexy Tolstoy's recent stories, and the reader perceives instantly that neither author nor speaker mean one hundred and seven A.D. or B.C., but A.O. — after October, the month of the Bolshevik Revolution. How dramatically these words coincide with the remark of a Russian girl, a student in Moscow University, who in response to a query of mine as to what was the key to the spiritual life of the revolutionary youth, replied, "Always remember that for us the world is just beginning!"*

The world just beginning! Outside of science all that had happened in Russia and in other countries in the pre-October days was not of much account. Man groped, blundered, brutalized and deluded himself with chimeras and utopias. He had no sense of true reality. Man, therefore, was weighted down with injustice and the whole past was a maze of horror and gloom, riven now and then by a flash of revolutionary lightning. Consider the immense implications of such an approach to life. Consider the deliberateness with which Russian youth has dammed up the stream of spiritual nourishment that flows into the very soul of the youth of other lands. Religion, morality, family, nationalism, social justice, all these, as understood in the outside world, mean little, if anything; they furnish neither inspiration nor guidance. The standards, traditions, sublimations, exultations, that have clustered about them, the Russian youth has cast aside almost like so much cluttering garbage.

Hence the boisterous conflict between youth and age in Russia, between father and children, is the harshest that Russia, or perhaps the world, has ever witnessed. The barbaric thrust at elders of a Bazarov in Turgenev's **Fathers and Sons** is a warm caress compared to the deluge of blows that modern youth has been levelling at its elders. The so-called revolt of the younger generation in America and in Europe is a good-humoured caprice, almost a childish jest, compared to the passionate defiance of age by Russia's revolutionary youth. No two worlds could be farther apart in spirit and in manner than youth and age in Russia. The two may be living in the same home, eat at the same table, sleep under the same roof, perhaps in the same bed, as so often happens in Russia, yet they are separated by a chasm which it would be hopeless to attempt to bridge. Never have I been in a Russian home, either in town or village, without finding evidence of a continuous battle between father and children. Well indeed might Russian youth boast, as did one of its leaders, that this era of the proletarian conquest, of the Red October, is a challenge and a battle to the end against the civilization of the Ten Commandments and of the Golden Rule.

I am speaking, of course, of the youth that has been won over heart and soul to the new gospel. This youth dominates the life of the young generation, but it does not embrace all of it. Outside its fold there are two groups of youth which must be mentioned here, even if briefly, for they are both of them a problem which thus far has eluded solution, a tragedy. It is one group that chiefly yields the hosts of hooligans who infest the Russian community—principally the city—and who now and then perpetrate some atrocity, like mass assault on a woman, that convulses the nation with rage and horror. The one thing it has copied from the revolutionary youth is group life, but it behaves like a wolf-pack. It attacks in unison. I have before me a stack of books discussing the outrages which this kind of youth has, during the past few years, been perpetrating, and they make ghastly reading. It is not only beyond the reach of home, school, and church, but also of revolutionary public opinion. It swims along on a wave of immediate impulse, recognizing no responsibility, no restraint. In every land there is, of course, such an anti-social youth, but it is to all appearance more conspicuous in Russia than elsewhere, possibly because of the very obliteration of the old world and its steadying bulwarks.

This sort of youth is impervious to public opinion, and for that reason it is, in its own way, happy. It lives with and for itself. More tragic is the fate of the other group of nonconformist youth, if only because it is over-sensitive to the reactions of the outside world. It has a sense of social responsibility, and it is the unhappiest youth in Russia, if not in the world. It is wondering all the time where it will end. It accepts the Revolution as a finality; it would fain make friends with it, but it is held on the sidelines. This group, even if it is at variance with its elders intellectually, has not broken its ties with them. It has too much fear and too much reverence for life to take it into its own hands and break it as one would a withered limb off a tree. It would fain flee to a foreign land, but it has not the material means, and it is not always allowed to escape abroad. When it is admitted to the higher institutions of learning it feels itself in exile, as it were, at any rate a stranger. The revolutionary organizations keep it out of their inner life. It is thrown on its own resources, its own inner reserves, and sometimes its patience ebbs, its courage snaps. It becomes introspective. Its sensitiveness feeds on itself, morbidity sets in, and "there is nothing good to live for." The result is suicide, by shooting, by poisoning, seldom, incidentally, by hanging.

However, it is of the revolutionary youth that I wish to speak in this article; of the youth that is an integral and boisterous part of the Revolution. This kind is the creative youth of the land. It is to be the future ruler of Russia, and it knows it. It is, in fact, to an astonishing degree already a part of the governing apparatus of the land. Not the least impressive feature of present day Russia is the amazing rise of youth to power. In no land in the world, hardly even in nationalist China, has youth been elevated to such a position of responsibility in the judicial, administrative and economic functions of the State as in Russia. The policy that other nations follow in putting into places of command persons of mature age, because of their supposed experience and ripeness of judgment, is precisely the one that the Russians have discarded. They will have none of the "ripeness of judgment" of persons reared in the old days, save in the purely

* (The Fascist re-dating on all government documents in Italy from the March on Rome is an identicalabysmal breach with the past, nationally recognized—Ed.)

technical fields of effort. They would rather take chances with inexperienced youth, which at least possesses a feeling for the spirit of the Revolution.

This sort of Russian youth is a world all of its own, compactly organized, sternly disciplined and boisterously articulate. There is the Komsomol (Young Communists) for youth between sixteen and twenty-four. There are the Pioneers, for youth between seven and sixteen. There are the Octobrists, for youth under seven. The Komsomol, being made up of the oldest youth, is the leader of all youth. Everywhere it has its own quarters, libraries, schools, clubhouses, playing fields, little theatres, parks, and at times its own courts of honour. It has its own press, far-flung, deep-rooted, virile. Its daily organ in Moscow, the **Komsomolskaya Pravda**, is the most lively, the most audacious, the most indelicate and the most enjoyable journal in Russia. It is the only one with a sense of humour. Its monthly organ, **The Young Guard**, fairly spills over with challenge and aggressiveness. Its publishing houses have turned out the most sensational novels of the Revolution, all dealing with the problems and vagaries of youth.

First and foremost the revolutionary youth is endeavouring to saturate itself with the new political faith. This faith is always in the foreground of its life, its guide and its inspiration, its avocation and its adventure. That is why political education is so outstanding a feature of all Russian education. Everything is political in the Russian schools, especially in the lower ones, even lessons in geography, geology and biology. In no country in the world, not even in Fascist Italy, is youth so continually deluged with political ideas and political enthusiasms as in Russia. I doubt if there ever was a religious movement in the world which sought to inculcate its tenets more, or even as assiduously, in youth as the Communist party is doing in Russia. Youth is made not only to believe in the new political faith, but to thrill to it, to be ready to fight and to die for it.

Watch a parade of revolutionary youth in Russia, and you will instantly perceive the boisterous, the almost terrific quality of this spirit of international-mindedness. No national assertiveness, no national banners, no national songs. Nowhere a sign of race or colour discrimination. All the tribes and peoples of Russia and other lands, principally Asia, in their native garb and with their native slouch, marching arm in arm, boys and girls always together, all under the same red banners, wrapped in the same red bunting, striding to the same red tune, singing the same International!

I cannot help wondering, however, especially as Sovietism fails to spread in other lands, if some day this international-mindedness will not crystallize into a new and rabid nationalism? Russia may yet become the most rabidly nationalist land in the world, especially as the youth is growing up with the notion, which in Russia remains undisputed, that the Soviet Union is in the vanguard of mankind, the champion of the holiest principle and the holiest cause the world has ever known.

From its earliest days Russian youth is reared in the belief that mankind is divided into a class of proletarians and a class of bourgeois, who are at constant war with each other. The history it studies at school is not the history of nations, but of classes and their struggle against one another. The Bible and religion it approaches as the record and the products of this class struggle. To revolutionary youth the class struggle is a magic wand, a Holy Grail. It is in the purely human aspects of its life that the revolutionary youth of Russia presents such a dramatic spectacle. Nowhere in the world is youth so independent of parental authority or of the guidance of elders. Nowhere is it so militant and so militarised, nowhere so habituated to the notion of sex equality and sex freedom, to a repuditation of religion, to the conception of social service as a motive and a goal in life, to aversion to personal acquisitiveness, to group action, to the exaltion of labour.

Some day a wave of disillusionment may sweep over Russia and dissolve youth's overpowering faith in itself and in its cause. If that time ever comes Russia will witness an epidemic of suicide, the like of which the world has probably never known.

IF FILLED WITH THE SPIRIT

If filled with the Spirit, you will be useful. You cannot help being useful. Even if you were sick and unable to go out of our room, or to converse, and saw nobody, you would be ten times more useful than a hundred of those common sorts of Christians who have no spirituality.

To give you an idea of this, I will relate an anecdote. A pious man was sick for years. At length he determined that the best thing he could do would be to pray. He began to pray, and his soul kindled, and he got hold of God. The fire kindled all over the place, and a powerful revival followed, and multitudes were converted. This poor man lingered in this way for several years, and died. After his death, I visited the place and his widow put into my hands his diary. Among other things, he says in his diary, "I am acquainted with about thirty ministers and Churches." He then goes on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for the missionary stations.

Then followed, under different dates, such facts as these: "Today," naming the date, "I have been enabled to offer what I call the prayer of faith for the outpouring of the Spirit on — Church, and I trust in God there will soon be a revival there." Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. Of the missionary stations,if I recollect aright, he mentions in particular the mission in Ceylon. I believe the last place mentioned in his diary, for which he offered the prayer of faith, was the place in which he lived.

Not long after I noticed these facts in his diary, the revival commenced, and went over the regions of country, nearly, I believe, if not quite, in the order in which they had been mentioned in his diary; and in due time news came from Ceylon that there was a revival of religion there.

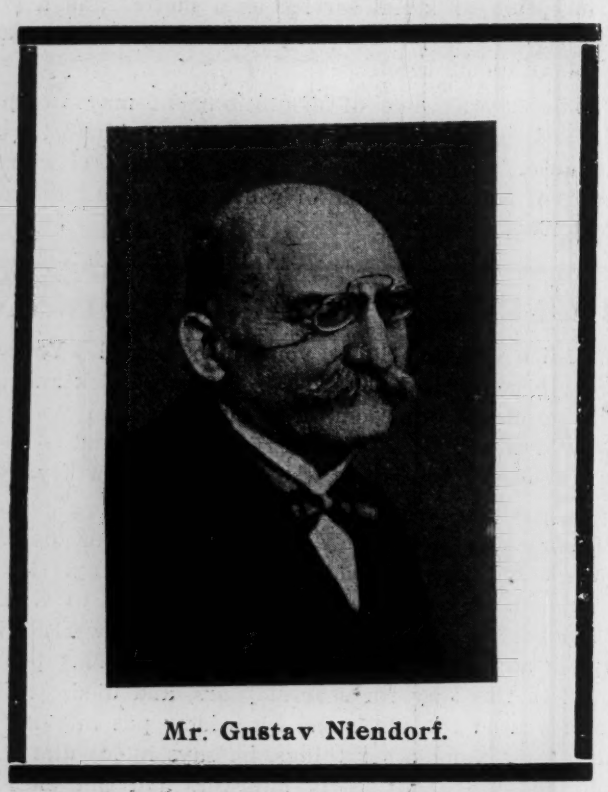
— From "The Revival Lectures of Charles G. Finney."

THREE VOICES CALLING

They call to us, these three out there —
The heathen in their sad despair,
The messengers of light and life,
Our blessed Lord. And through the night
They seek our prayers, our love, our all.
Oh, let us go! As Jesus came
To bring Salvation through His Name,
So let us go to tell abroad
The love and mercy of our God.
Will you obey the Master's call!

A. G. S.

CHANGES IN THE GERMAN SECTION



Mr. Gustav Niendorf.

Greatly do we regret the passing away of our beloved Brother and Comrade, Gustav Niendorf, from his service on earth to well-deserved reward in heaven. Our Brother was called Home on the 4th April, 1930, in his 74th year.

Since the formation of the German Section in 1922, as Treasurer of this Section, he laboured faithfully and actively in the Russian Cause. Many have lost in him a fatherly friend and a counsellor in spiritual matters.

Rev. & Mrs. Eric Fleishman.

The Rev. Eric Fleishman, who during the past few years has laboured with much blessing as Associate Pastor of the Russian Mission at the Salvation Temple, has now been appointed Missionary Inspector of the German Section, to undertake superintendence of the work in Germany, and we would invite all our Readers to pray for our Brother and his future work.

SIMPLE FAITH.

There is no joy like simple Faith;
Yes, simple Faith:
To credit all my Father saith,
No rest like this;
To lean upon the Sacred Word,
To find its promises afford,
Peace: only those who trust the Lord
Can know this bliss.

I rest my soul on what I read:
The Book I read:
I find it meets my soul's deep need,
The Word of God.
When my heart is convinced of sin,
When conscious Evil resigns within,
Through simple Faith new peace I win;
New ways are trod.

Long as life is, Faith dearer grows,
It dearer grows:
And clearer light the Scripture shows,
To brighten days;
Truth and Experience combine
To witness God Himself is mine:
Tempted, tried, Faith will not repine,
But perfect praise.

Would the heart know Christ's Perfect Love,
His perfect Love:
And would life closer to Him move,
Throughout its length;
Simple faith in His Word of Grace,
Will give me at His side a place,
Till finishing my earthly race;
Faith still my strength.

William Olney

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How shall they hear without a preacher? And how shall they preach except they be sent? Rom.10:14,15.

> And this I do for the gospel's sake, that I might be partaker thereof with you. 1 Cor. 9:23.

With thanksgiving to our **Covenant-keeping** God for His faithfulness to His servants in Jesus Christ, the following account is rendered of gifts received.

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76	6	6	
77	4	1	
78	2	7	
79	2	6	
81	14	7	
82	6	11	
83	13	0	
34	11	4	
35	1	4	
36	16	6	
37	3	0	
88	4	6	
90	3	8	
91	7	1	
92	14	3	
93	8	0	
98	15	0	
9000	12	6	
07	10	0	
12	2	6	
13	2 9	9	
14	12	6	
15	10	0	
17	1 8	0	
27	10	0	
28	8	10	
29	7	10	
30	3	2	
31	5	0	
32	5	2	
34	15	7	
35	6 13	9	
36	19	3	
38	8 6	2	
39	3	4	
41	2 11	6	
42	12	4	
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45	10	0	
46	2	0	
47	5	6	
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49	4	6	
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53	15	0	
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